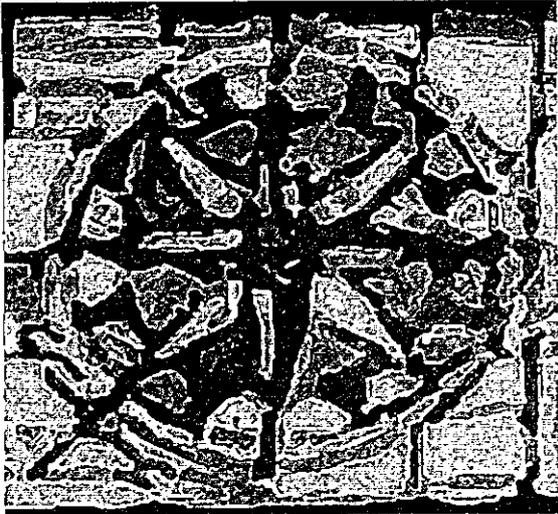
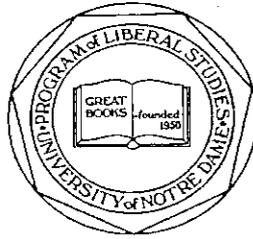


The Program of Liberal Studies • University of Notre Dame

PROGRAMMA
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PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies
The University of Notre Dame
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each year by the
Program of Liberal Studies for its graduates.

Faculty Editor
Julia Marvin

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A VIEW FROM 215

F. Clark Power

Happy New Year to all of you. As I write, it is the second day of the spring semester and the seventeenth straight day of snow falling in South Bend.

In May the class of 1998 took its place among the ranks of our distinguished alumni. Jeff Ward was chosen by the seniors and faculty for the Willis Nutting Award, which honors the Program student who has contributed most to the education of his or her peers and professors. Katie Bagley received the Bird Award for her senior essay, "Ophelia's Sisters: Drowning Women in Victorian Literature," written under the direction of Professor Collin Meissner.

We had a wonderful retirement celebration for Professor Fred Crosson. Many of alumni/ae attended the symposium and dinner in his honor and were eloquent in their expressions of appreciation for his inspiring teaching. I am grateful that Professor Crosson remains teaching with us as Professor Emeritus.

This fall sixty-five sophomores joined us, which must be close to a record. We are bursting at the seams in some of our tutorial classes, but we have managed to keep our seminars small. We will begin recruiting next year's sophomore class in about a month. Interest seems to be high, and I expect another large class.

As I promised last year, we are now offering alumnae and alumni and friends of the (General) Program of Liberal Studies a unique opportunity for summer renewal and enrichment. I am proud to announce that from June 28 to July 2, the Program of Liberal Studies will hold its first-ever continuing education program, "REVISITING THE CLASSICS: SUMMER SYMPOSIUM IN THE GREAT BOOKS." This Program will combine faculty-led discussions on a variety of texts with special events, outings, and opportunities to catch up with fac-

ulty and friends. We plan to make this an experience that you and your whole family will enjoy. Please read the detailed announcement of our plans in this issue of *Programma* and consider joining us this summer.

For the past few years, I have been lauding the extraordinarily large number of Program of Liberal Studies students who participate in service projects at during and after their time at Notre Dame. Inspired by our students and seeking for a way of serving as a PLS community, Professor Steve Fallon and I initiated a Great Books course at the South Bend Center for the Homeless this fall. We modeled the course on one Earl Shorris described in an article published in *Harper's* magazine and in a chapter of his 1997 book, *New American Blues: A Journey through Poverty to Democracy*. Shorris graduated from the University of Chicago during the Hutchins era, when students in the College followed a rigorous Great Books curriculum. In his book, Shorris makes a strong case for a Great Books education as "an answer to the problem of poverty in the United States." He argues very simply that a Great Books education in the humanities opens the way for dispossessed people to begin to participate in the life of the community, or in other words, to engage in the political life in the widest sense. The remarkable success of Shorris' New York course supported that argument and inspired Steve and me.

Center Director and PLS graduate Lou Nanni, who has received national recognition for his innovative program to move Center guests from homelessness to employment and stability, helped us see opportunities, foresee difficulties, and get the course going. We have been helped also by Debbie Lane, who coordinates adult education at the Center. Since September, we have been teaching texts from Plato's *Apology* to Martin Luther King's "Letter from a Birmingham Jail." PLS faculty have volun-

teered to help us as "guest seminar leaders" throughout the year, and we have over twenty student volunteers helping with transportation, childcare, tutoring, and note-taking. The university has agreed to grant course credit and to waive tuition. The Center for Social Concerns has made available a van for bringing students (and dependent children) to Notre Dame each week (we meet in Room 214, the Natural Science and Seminar room). W. W. Norton has donated copies of its two-volume *Anthology of World Masterpieces* for our first-year class, so our only expenses have been for refreshments and copies of books and essays not contained in the Norton text. Right now we are meeting our expenses with proceeds from PLS t-shirt sales. We hope to increase the number of sections we offer so that students arriving at the Center throughout the year can begin the sequence of three 1-credit, 8-week sections at regular intervals throughout the academic year. As we grow, we will be looking for funding for more books; we encourage our undergraduate students to keep their seminar books, and we hope to leave our Center for the Homeless students with books that they can keep. If we manage to expand our effort next year, we will be looking

for external funding. I urge you to read the essay on the course by Erin Lillis, who has coordinated the Program students who have volunteered to help us. Erin has gone above and beyond the call of duty in her extensive, cheerful, and efficient work through the fall term.

As I look back over the past year, I am especially grateful to you for your faithful support. Keep in mind that GP/PLS will be fifty years old in the year 2000. I will have information coming about our celebrations. I hope that I will see many of you at the reunion in June, and many others at the summer seminar. Please feel free to visit us anytime in person or through our Web site (<http://www.nd.edu/~pls>).

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FROM THE EDITOR'S DESK

Julia Marvin

This issue of *Programma* considers a few of the many ways in which PLS touches and is touched by the world beyond the Notre Dame campus.

In his opening charge, Professor Henry Weinfield traces the cultural, intellectual, and personal history that led him, “an essentially hellenized Jew,” as he says, to a Catholic university. Tom Kilroy, winner of this year’s Cronin Award, exercises his historical imagination to assess theories of planetary motion on the basis of seventeenth-century evidence (a paper topic I’m sure many of you remember more or less fondly).

Many graduates of the Program returned to campus in May to honor Professor Frederick Crosson on the occasion of his retirement: it was a remarkable day of talk, worship, and conviviality that testified beautifully—particularly to me, in my first year in the Program—to the influence one teacher can have on the lives of his or her students, and to what wonderful people PLS graduates are. For those of you who could not attend, or would like something more to remember the day by, we are providing some of the proceedings, including Father Ayo’s sermon for the Mass of Thanksgiving and Professor Crosson’s own after-dinner remarks, which he graciously reconstructed for *Programma*, and in which he describes how one of his own teachers launched him on the path from vocational student to professor emeritus.

This year marks the beginning of a new effort by PLS, headed by Professors Clark Power and Stephen Fallon, to reach out into the South Bend community: in their contributions, Professor Power and student volunteer Erin Lillis report on the Program’s Great Books course for the homeless, developed in cooperation with the South Bend Center for the Homeless and its director Lou Nanni (PLS ’84).

In addition to the news about what the faculty and graduates of PLS are up to these days, you

will also find information about upcoming events for the broad PLS community—the Program’s fiftieth anniversary celebration, to take place next school year, and for this summer, the first-ever PLS Summer Symposium in the Great Books, a program for the whole family, and one at which we hope to see as many of you as possible.

Programma would not be possible without the work of Debbie Kabzinski and student assistant David Laitar—my thanks to them.

Last year I proposed the idea of an alumni career bank, a file of letters from PLS graduates willing to be contacted by a PLS student about their profession or service activities. I am happy to report that we have had an encouraging number of replies and are launching the career bank this semester (in fact, those letters are a lot of what is covering the editor’s desk at the moment). We have heard from graduates now in medicine, all kinds of education, service, the ministry, finance, law, independent family business, the arts, and industry. My thanks to all of you who have reached out to PLS students; thank you also for your encouragement and advice about the project.

It would be wonderful to hear from even more of you. Let me repeat my request from last year:

If you would like to be part of the career bank, please write a one-page letter to the Program explaining what you do, how to reach you, and what kind of contact you would like to have with current PLSers. Please be sure to include your e-mail address, which can be made confidential if you prefer, and please let me know if you might be willing to participate in an on-campus career discussion sponsored by PLS. You might be willing to, for example,

- respond to a letter or e-mail
- talk on the phone
- have a hometown student visit your job for a day during a break

These letters will be made available to PLS students with the strict understanding that their contents are private and that what they can hope from you is discussion of jobs, not jobs themselves!
Please address your letters to

Programma Career Bank
Program of Liberal Studies
215 O'Shaughnessy Hall
University of Notre Dame
Notre Dame, Indiana 46556

e-mail: al.pls.1@nd.edu

Thank you once again. I hope that you will enjoy this issue of *Programma*, and my best wishes to you for 1999.

OPENING CHARGE 1998-99

How the Wandering Jew Found a Home in the Program of Liberal Studies at Notre Dame, and Other Ironies (Not to Say, Minor Miracles) of History

Henry Weinfield

September 16, 1998

Now that you've heard my title we can all go home because you know more or less what I'm going to say. Actually, the title was going to be even longer because I was going to put in a section about the poet and Plato's *Republic*, but that would have added another hour to the talk, so I decided to spare you. Well, thank you all so much for coming, and let me apologize in advance for the personal nature of the reflections I'm going to offer this evening. I have a story to tell; in philosophical terms, it has to do with what one might call the quest for universality and the problem of identity, and though it's not my story alone I can only tell it by referring to my own situation. The opening charge is an opportunity for PLS faculty to reflect on their relationship to the Program, and for the last seven years, since I arrived at Notre Dame, I've been thinking seriously about what I would want to say to you if the opportunity ever arose and the responsibility to deliver an opening charge ever became mine. These have been seven extraordinarily wonderful years for me, and I can only hope that those of you who are students in the Program will have as many en-

riching experiences and as much fun as I have over the years.

I guess I'm still a recovering Hegelian, but sometimes it seems to me that my life has a *telos* beyond anything I could imagine and that my destiny is spinning out like a spool. How did I ever wind up in this place—me, a Jewish kid from Montreal, via Manhattan, a poet and essentially hellenized Jew, whose only aspiration, as far as the question of identity was concerned, was to be what Nietzsche called a "good European"—in the manner, say, of a Settembrini, Thomas Mann's representative of Enlightenment values in *The Magic Mountain* (which, by the way, is a book we ought to read in seminar)? (How's that for an over-packed sentence?)

Well, I'm here—and the strange thing is not only that it's where I want to be, and where I think I'm supposed to be, but that I seem to have imagined it in a poem. I trace my coming to Notre Dame to a sonnet I wrote in 1982, and I'm going to make this poem the point of departure for the historical meditation on which I shall be engaged this evening:

An Irish boy was piping to a crowd,
 As we were passing through a park arcade:
 His face was so impervious and so proud,
 As if he were the music that he played.
 We had been talking of the Jews. You said
 That those who were delivered to their doom
 Restored the land for which their prophets prayed—
 Where they were promised they would find a home.
 I said that home is just a metaphor
 For everything that we must leave behind:
 There aren't any nations anymore
 By which futurity can be defined.
 Home is the hymn the angels play on high—
 Upon the bagpipes of the Irish boy.

How did I get here? It's a long story, and the attempt to trace origins back to some ur-point is inevitably doomed to failure, but nevertheless I shall try. There's a short answer, which has to do with my own personal circumstances, and a long answer, which goes back four or five thousand years. First, the short answer: obviously, I was lucky. The year I was hired, I had applied for about fifty jobs, most of them in English departments, but the position in PLS was the one I really wanted. It was plain from the PLS brochure that here at last was an attempt to do things right: to encompass the entire Western *paideia* in a coherent synthesis. Rather than being trendy and parochial, as so much of American education had become, the Program of Liberal Studies at Notre Dame was clearly attempting to provide undergraduates with as rigorous a grounding in the classics of Western thought as the limitations of a three-year program permitted. It was *catholic*—with a small *c*—in the sense of aiming for universality and inclusivity, which is the original meaning of the word *catholic* (from the Greek *katholokos* by way of the Latin *catholicus*).

It was also *Catholic* with a large *c*. And as I began to grasp from reading the Program brochure, and came to understand more vividly when I had the opportunity to meet with members of the department and then to be part of its intellectual life, there was a dialectical relation-

ship between the big and little *c*'s, one that stretched back almost two thousand years and that was still being played out in ongoing discussions that were a crucial part of the life of the Program and the University—crucial, not only because they affected the University of Notre Dame, this one particular institution, but because they had everything to do with the historical destiny of the West. I was initially attracted to the catholicity of the Program (with a small *c*) for reasons having to do with my own intellectual development. But it stood to reason that in an era in which the ideology of the marketplace held sway, in education as in so many other things, this kind of catholicity (which was now under attack) would be defended by a Catholic institution (with a large *c*). The reason for this is complicated, and I don't have time to go into it in detail; but the general problem has to do with how one conceives of the nature of *universality* in regard to education—in other words, what one's idea of a *university* is. If what one means by universality is simply *pluralism*, then the university will be a vast Chinese menu or World-Wide Web in which one is continually bombarded by *data* but nobody knows how to make sense of it all—a place “full of sound and fury signifying nothing,” as Shakespeare said. On the other hand, if you proceed outward from some sort of rational center, then, even though you're bound

to make all sorts of mistakes, you at least have the possibility of getting somewhere and understanding something (maybe not much but something). "You cannot leave out the classics," Ezra Pound once proclaimed, and in this respect his program for modernism was absolutely correct. You cannot leave out the classics, not because they contain unvarnished truth (truth, we grow to realize, is difficult—I tend to agree with Yeats when he said that we can embody truth but never know it), but because the classics are what the past has handed down to the present (which is one meaning of *tradition*), and because without understanding how things have unfolded we understand nothing. Not that the classics are necessarily repositories of eternal values, but the mere fact that they have stood the test of time for many people indicates that they are signposts along the way, or (to change the metaphor) measuring rods that allow us to gauge who we are, where we have been, and, if not where we are going, at least where we want to go.

Anyway, to make a long story short, I got hired—and this strikes me as significant over and above my own personal circumstances. One can interpret my existence at Notre Dame in a number of different ways, depending on one's view of history. I like to think that it signifies the confident ability of a Catholic center of higher learning to embrace *otherness* from within the terms of its own claim to truth; but some might argue that it's a by-product of what Spengler called the decline of the West, or, more prosaically, that it exemplifies a curious lapse in taste on the part of my colleagues.

But in order to explain how I wound up at Notre Dame, I have to go back four or five thousand years to the emergence of Hebrew monotheism. (Freud thought that Moses was an Egyptian, and it's very possible that monotheism as a religious conception emerged first in Egypt, but my concern is not with ultimate origins but with the Western tradition, which, for all intents and purposes, originates with the Old Testament, on the one hand, and Greek philosophy and poetry, on the other.) Now, what was

radical about Hebrew monotheism in its own time was not just the idea of one god, but that He was the god of all peoples and not merely of one tribe or nation. To accept this idea meant giving up the older notion that one's gods were one's gods alone and nobody else's. When ancient tribes went into battle, each prayed to its own particular gods. But the Hebrews, perhaps reluctantly, recognized—were forced to recognize—that if their god was a god of all people, there was a sense in which they weren't special. They liked to think of themselves as the *chosen people*, of course; but, paradoxically, they were chosen only insofar as they had been entrusted with the task of bearing witness to a god who was not theirs alone but everyone else's.

Already in ancient Judaism there is a dialectical tension (one that is still being played out in the present day) between two historical tendencies: call them *particularism* and *universalism*, if you like. The particularists want to emphasize the singularity and chosenness of the Hebrew people; the universalists want to emphasize the commonality of all peoples under the one Master of the Universe.

As a Jew I stand about as far on the universalist side of this dialectic as one can possibly stand, and so I'm especially fond of the Book of Jonah, which seems to me the most profound and poetic expression of Hebrew universalism of any of the stories in the Hebrew Scriptures. When the story begins, Jonah, a prophet of the Lord, is in a very foul temper. And for good reason. After all, the Hebrews, for most of their history, were an extremely weak and almost insignificant political force, and they were constantly being preyed on by the great powers of their days—the Babylonians, the Assyrians, and so on. So they must have said to themselves over and over: here we are, the only people who worship God properly, and yet we're continually being tormented by these wicked pagans. Anyway, Jonah is angry because of what he takes to be God's inappropriate tendency to be merciful to sinners: every time God commands him to prophesy against the wicked and tell them that if they fail to repent He will destroy

them, they do repent, and God spares them, and so Jonah ends up feeling he is being made a fool of. What he really wants is for God to destroy these sinners, one and all. Well, you know the story: God tells Jonah to prophesy against the people of Nineveh (the capital of Assyria); Jonah flees from God, books passage on a ship going in the opposite direction, is swallowed up and then spewed out by a whale, and finally returns to Nineveh—in the same bad temper. And the story ends with God and Jonah having a conversation. Look what you want me to do, says God to his prophet: Not only do you want me to destroy an entire city, but one that is filled with people who are as ignorant as beasts and don't know the difference between their left hand and their right hand! So in this instance God behaves in what we might call a more "human" way than his prophet. The Book of Jonah (and this makes me a little bit proud) is read on Yom Kippur, the Day of Atonement—the holiest day in the Jewish calendar.

If God is the god of all peoples, then, in principle, at least, this means that in order to be pleasing to God it is not necessary to be a member of a particular group (in immediate cultural or sociological terms), which in turn means either that it's not necessary to be a member of the "chosen people" or that the conception of the "chosen people" has to be redefined in terms of those who are pleasing to God. Consider the Book of Job, for example, one of the most sublime texts not only of the Hebrew Bible but of Western literature generally. The opening verse in the King James version reads as follows: "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." The repetitions seem intended to ensure that we get the message: this is a story about a man who was perfect and upright, who feared God and avoided evil. But who was Job? It's hard to know, but in any event he wasn't a Hebrew—at least in the sense of being in the direct line of Abraham, Isaac, and Jacob. The note to the Oxford Bible tells us that the land of Uz "is perhaps Edom." The Edomites, inhabitants

of a desert land south of the Dead Sea, were descendants of Esau, the brother of Jacob who sold his birthright to Jacob. After he wrestles with the angel at Penuel, Jacob is renamed Israel, and it is thus he through whom the lineage of the Hebrew people is passed. But Job is an Edomite, a descendant of the excluded brother, Esau.

In various ways the Books of Jonah and Job move us in the direction of enlightenment—and in a moment I shall actually turn to the movement in European history known as the Enlightenment. The Book of Job attempts to grasp hold of the problem of why bad things happen to good people without resorting to simplistic or superstitious rationalizations. It's a serious problem for the Hebrews because their god—in contrast to a figure such as the Greek Zeus, for example—is synonymous with the principle of goodness. That's why Job's so-called "friends" ("With friends like these, one needs no enemies," as the Jewish saying goes) try to get him to repent—which, in a wonderful irony, makes God angry at them: "The Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath." But the only thing Job had insisted was that he had done nothing wrong. So we're left with a crucial distinction, which is absolutely central to Judaism: we can know the difference between good and evil, but we cannot know what God's ultimate purposes are.

The ancient Hebrews made no attempt, or very little attempt, to proselytize—that is, to convert other peoples to their religious perspective. In fact, Judaism is the only one of the three Abrahamic religions—the other two being Christianity and Islam—that is not a proselytizing religion historically. This fact about Judaism could be used to buttress either the particularist or the universalist side of the controversy I delineated a moment ago. In other words, one could argue that because Judaism made little attempt to proselytize, its conception of the universal was historically tied to in-

clusion in a particular cultural or national matrix—and one could adduce such customs as circumcision and the dietary laws of *kashrut* as supporting that sense of inclusion in (and therefore exclusion from) a particular group; alternatively, one could argue that Judaism didn't proselytize because, implicitly at least, its sense of the universal was so strong that it took for granted that good and decent human beings could spring up in any cultural soil: Job was an Edomite, as we said; Ruth (in another one of my favorite stories) was a Moabitess.

Of course, the fact of the matter is that the Jews *couldn't* proselytize because, after biblical times—in other words, for most of the last two thousand years—they were dispersed and powerless. And here I come to a difficult and even painful part of my story. As we know (and I have no desire to belabor the fact), during the greater part of these last two millennia the Jews were a persecuted minority. What explains religious persecution and the violence that accompanies it? It's a phenomenon that is still with us and that humanity has yet to shake off. No doubt there are a multitude of causes: superstition, xenophobia—one grasps at straws of various kinds. But the astonishing thing is that where the Jews were concerned, bigotry and persecution weren't confined to the ignorant or to those whose basis for action was mere political expedience; we're not talking only about house painters here ("His profession was that of a house-painter," wrote the Italian poet Umberto Saba with reference to Hitler), but of thinkers who are among the greatest in the European tradition. And so we have to assume that they really believed, in all sincerity, that the oppression of the Jews (as of other minorities) was both good and necessary. Maybe the particularism/universalism dialectic I have been referring to applies here as well: given the conviction that one has a purchase on universal truth, and an obligation to spread and defend it, it's all too easy to demonize those who do not share one's beliefs and to view them as enemies. It's a frightening thought, but it seems to me likely that the persecution of the Jews—

as of heretics, for that matter—was carried out not only by vicious, ignorant, and hypocritical men (although heaven knows there are always enough of those to go around), but by people who were dedicated to living noble or even saintly lives and who sincerely believed that since there was no salvation outside of the Church, those who were not bound to its tenets (the word *religion* means a binding together) posed a real threat of pollution to the community of believers. Even Saint Thomas Aquinas, the "angelic doctor," was a man of his time in this respect. Aquinas, of course, is a towering intellect, one of the most astonishing minds of the Western tradition, absolutely required reading, and a thinker for whom I have the greatest respect—after having struggled with him on three separate occasions in Seminar III. My teacher Allen Mandelbaum, who visited Notre Dame last winter, includes in the introduction to his translation of Dante's *Divine Comedy* a beautiful *cento* on love from Aquinas. But in question 10 of the treatise "On Faith" from the *Summa* (a question that treats "unfaithfulness" in general) Aquinas argues that "since [the] Jews are the servants of the Church it can dispose of their goods." The Jews come under the category of "the unfaithful," to Aquinas, and he says it is permissible for "the faithful of Christ . . . [to] wage war against the unfaithful . . . in order to compel them not to impede the faith of Christ"—as if in the Europe of his time it was possible for a tiny minority to impede the faith of Christ.

Anyway, that's the bad news. I don't want to belabor it, as I said, but it's an unavoidable part of my story. But interestingly, in the very same section of the *Summa* from which I have been quoting, there is a passage that strikes me as leading in a very different and much more humane direction. Aquinas, considering the question of whether every action of someone unfaithful is a sin, is led to contemplate the story of the Roman centurion Cornelius. In the Book of Acts, we are told (in words that, interestingly, seem to echo the Book of Job) that Cornelius "was a devout man who feared God with all

his household." While still a pagan, Cornelius has a vision in which an angel tells him, "Your prayers and your alms have ascended as a memorial before God." In consideration of this story Aquinas first remarks that "not every action of someone unfaithful is a sin," which is a response that doesn't cut very much mustard; but then—in a remarkably interesting reversal—he says, "But it should be known about Cornelius that he was not unfaithful, otherwise his act would not have been accepted by God, whom no one can please without faith. He had implicit faith." What is opened up, in other words, is what the French philosopher Emmanuel Lévinas would analyze as a moment in which a particular totalization is breached in such a way that the conception no longer has closure but is rendered infinite. Forgive my philosophical jargon: what I'm trying to say is that with the concept of "implicit faith" we're in a whole new ballgame. Unfaithfulness, for Aquinas, is still the greatest of sins, but with the concept of implicit faith the question arises as to whether we can ever know if someone has faith or not. The whole problem is rendered infinite, as Lévinas would say.

Following in the wake of Aquinas, Dante (a poet whom I love as much as I love any other) condemns heretics and unbelievers to hell but worries deeply about the children born on the banks of the Ganges who have never heard the name of Christ. Echoing the Book of Job, he concludes that God works in mysterious ways, and he asserts that, in any event, the Trojan Ripheus is among the blessed in Paradise. Well, I suppose we should thank heaven for small mercies!

My colleagues in PLS and at Notre Dame generally are ambivalent about the historical movement known as the Enlightenment—and for good reason. On the one hand, they recognize that Enlightenment thinkers (the *philosophes* in France, say) emphasized some important things: scientific progress, for example, or political liberty. But on the other hand, they are legitimately disturbed by the Enlightenment tendency to devalue traditional religious belief

and to overemphasize reason. I'm speaking in very general terms, but the argument is often made that there is something dessicated and lacking in spirituality in the thought of this period; the deists (thinkers who argued that God created the world as a gigantic self-propelling mechanism and thereafter left it to its own devices) remind me a little bit of the joke about Unitarians—that they are people who believe in at *most* one God. "Reason would never submit," wrote Pascal, in opposition to the rationalists, "if it did not judge that there are some occasions on which it ought to submit." Rationalism and the defense mechanism of rationalization are not unconnected, and there is a darker side to the period we call the Enlightenment. During the French Revolution there was an attempt to replace Christianity with a Goddess of Reason, and one could argue that the Reign of Terror was an outgrowth of the overemphasis on reason. The philosophers Theodor Adorno and Max Horkheimer, in a study entitled *The Dialectics of Enlightenment*, have gone further, arguing that the meticulous record-keeping and bureaucratic practices characteristic of the Hitler death camps can be traced to the emphasis on rationalism that emerges with the Scientific Revolution and Enlightenment.

But if you ask of the Enlightenment the question that old Jewish ladies are famous for asking about everything, "Was it good for the Jews?", the answer would be a fairly unequivocal "Yes!" It was during this period, and as a result of Enlightenment attitudes on religious tolerance, that the Jews, in Western Europe at least, began to enter the mainstream of European life and gradually ceased being a marginalized sect at its fringes. (A guy by the name of Napoleon, autocrat though he may have been, issued the edict on religious tolerance that made France the first country in which Jews were accorded full civil rights and liberties.) Their newly acquired civil liberties naturally had a profound impact on the Jews, and the transformation they underwent as a result would, in turn, have a profound impact on European and American cultural life generally.

During the long period in which they were segregated and isolated, the “people of the book” (as they are sometimes called) had focused almost exclusively on their own texts and their own traditions of interpretation and commentary—and this is still the case with ultra-orthodox Jews today. But now they began to immerse themselves in the intellectual life of European culture generally—and, since Europe was Christian, this meant immersing themselves in Christian culture.

The influence worked the other way round too, of course, and some of the main features of modernity—including the modernist movement in art, music, and literature—can be traced to this confrontation with what had been an exclusively Christian ambiance. Perhaps one shouldn’t generalize—because generalizing breeds stereotypes and stereotypes have terrible consequences—but there may have been something in the Jewish experience of homelessness that led so-called “liberal” or “assimilated” Jews—i.e., the ones who entered fully into the European mainstream—to be cosmopolitan, internationalist, and forward-looking in their political outlook, and at the same time darkly skeptical in their view of humanity. Marx, Freud, and Einstein—three thinkers who had a seminal impact on modern thought—were all German Jews.

As were my grandparents on my mother’s side. That side of the family settled in Nuremberg during the eighteenth century—having been expelled from Spain, probably in 1492 (the year Columbus sailed the ocean blue was also the year in which the expulsion of the Jews took effect in Spain), and having wandered for a time (heaven knows where). The family was prominent; my grandfather was a very high-ranking officer in the German army in World War I, and when the kaiser visited Nuremberg it was at his house that he would stay. Wagner’s great opera *Die Meistersinger von Nürnberg* resonated through my childhood—in spite of the fact that Wagner was a notorious anti-semitic—and in a way, this is an apt metaphor for the condition of German Jews. To this

day, when Wagner’s *Ring* cycle is performed in New York, the entire Upper West Side flocks to the Metropolitan Opera. In any event, Nuremberg, in southern Bavaria, was the epicenter of the Nazi movement, and the family ended up fleeing—though not until 1938, about as late as one could get out—first to Brussels and then to Canada.

My father’s family came to Canada from Russia and Austria in the late nineteenth century. My grandmother was educated in a convent in Sherbrooke, Quebec, where she was called “la petite juive” by the sisters. My grandfather’s name was “Weinfeld,” but when he received his law degree from McGill University the name on the diploma was spelled “Weinfeld,” so he kept it that way. That story about my own name has symbolic resonances for me, and it reminds me that those Jews who embraced European culture and the European tradition ended up being neither fish nor fowl: not Christians and yet no longer rooted in the old ways of their ancestors. “Of this was neither and was both at once,” as Wordsworth says in a beautiful passage from *The Prelude*. I’m posing this sense of duality and displacement in negative terms, but I think it has positive ramifications as well, not only for Jews but for human beings in general, because I think that the human condition cannot be located empirically or in terms of a definite identity, but can only be understood in the context of an infinite horizon. “Our destiny, our being’s heart and home, / Is with infinitude, and only there,” says Wordsworth.

The word “error” comes from a word that means “to wander,” and it’s an interesting exercise to try to trace one’s errors and wanderings back to their source in childhood from the point at which one has arrived. How did I get here? Who knows? But I think it had something to do with the music of Bach, which I discovered as an adolescent—through my father, as it happens—and which I’ve always regarded as a sacred possession—or rather, as that which affords me access to the sacred. “Music is the art toward which all the others aspire,” said

Walter Pater, and for me Bach's music represented, and still does represent, a pinnacle of aspiration and fulfillment—in which beauty, goodness, and transcendental yearning come together on the same harmonious plane. Human beings over the centuries have done some fairly horrible things, but at least as a species we can point to the fact that we produced the music of Bach. The spirit of Bach's music is deeply—entirely—Christian, and I imbibed that spirit, not as a Christian but as a Jew—but at that level it hardly seemed to matter.

I came to a lot of things, not just the music of Bach, through my father; and in coming to the end of this wandering discourse (this discourse on wandering) I want to pay deference to my father (dead now more than ten years) by reciting a poem that I composed last year after a Passover *seder*. (My poetry seems to be

growing more and more Jewish; my joke is that I had to come to Notre Dame in order to get in touch with my Jewish roots.) The poem draws together some of the themes I have been working with in this talk—wandering, Judaism, irony, music. It's entitled "My Father Was a Wandering Aramaean" (the term "Aramaean," by the way, is an old name for "Syrian"), and it has an epigraph from Deuteronomy, which is part of the Passover service:

You shall make this response before the Lord your God: "A wandering Aramaean was my father; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous."

Deuteronomy 26: 5

My father was a wandering Aramaean,
 Bordering upon the Gentile and the Jew.
 The promised land was never his to stay in,
 He had no church or synagogue to pray in—
 Music was the religion that he knew.

My father was a wandering Aramaean,
 Enlightened by the darkness that he found.
 He never lifted a triumphal paean:
 No one is chosen—Hebrew, Greek, or pagan—
 The self-same cloud encompasses us round.

My father was a wandering Aramaean,
 Not reconciled or reconcilable.
 Whether in Egypt or the deep Judaeian
 Plain, or Sheol where the shades complain,
 The rigor of his refusals rings out still.

**A CELEBRATION HONORING
FREDERICK J. CROSSON,
JOHN J. CAVANAUGH
DISTINGUISHED PROFESSOR OF THE HUMANITIES**

Katherine Tillman

May 1, 1998

To honor Frederick J. Crosson upon his retirement as the John J. Cavanaugh Distinguished Professor of the Humanities in the Program of Liberal Studies, a celebratory symposium, Mass of Thanksgiving, university reception, and PLS banquet were held on May 1. Many Program graduates from across the country, as well as former graduate students whose dissertations he had directed, joined Professor Crosson, his family, his colleagues in the Program, and their spouses, together with faculty, friends, and officials from across the university for this festive occasion. Special guests of honor were Professor Crosson's wife, Dr. Patricia Crosson, and three of their five children: Jessica, Christopher (PLS '81), and Jennifer.

The afternoon portion of the program began with a Symposium on "Religion and the Great Books," featuring presentations by Professor Otto Bird (founder of the Program), Professor Walter Nicgorski (a former chair of the Program), and Father David Burrell, C.S.C. (PLS '54 and Theology Department faculty), and followed by a roundtable discussion which was led by Program graduates Katherine Kersten (PLS '73), attorney and columnist, Professor Michael McCarthy (PLS '63) of Vassar College, Professor James Otteson (PLS '90) of the University of Alabama, and Professor Timothy Gianotti (PLS '88) of the Pennsylvania State University. Father Theodore M. Hesburgh, C.S.C., and Father Nicholas Ayo, C.S.C., concelebrated the late-afternoon Mass of Thanksgiving in Alumni Hall Chapel, and a University Reception followed.

The merrymaking of the evening proceeded from a grand banquet to a chock-full program

that went far into the night. After an introduction by Professor Clark Power, chair of the Program, and a reading of some of the greetings by those unable to attend, Father Hesburgh gave a glowing accolade, and the faculty presented gifts of a large portrait of St. Augustine and of theatre tickets for continuing celebration by the Drs. Crosson at the Shakespeare Festival in Stratford, Ontario. Professor Walter Nicgorski spoke on behalf of the faculty; Dr. Vicki Jenkins (Ph.D. '90) and Dr. Susan O. Poppe (Ph.D. '95) spoke for Professor Crosson's doctoral students; and the symposium speakers offered plaudits representing the undergraduate cohorts. A book of tributes and recollections from former students and colleagues far and wide was presented by Professor Michael Crowe (PLS '58) and a concluding Open Podium brought toasts and tales by many of those in attendance.

As Professor Nicgorski, chair of the planning committee for this celebration, brought out in his biographical testimonial, Professor Crosson's unparalleled life of learning, teaching, and serving at Notre Dame is the longest among current full-time faculty of the university, forty-five years. He was the first lay dean at Notre Dame (College of Arts and Letters, 1968-75) and was the John Cardinal O'Hara Distinguished Professor of Philosophy (1976-84) before returning to PLS as the Cavanaugh Professor of Humanities (1984-1998). His work and influence have reached far beyond Notre Dame through his many scholarly publications and his holding of such prominent offices as editor of *The Review of Politics*, vice-president and current president of the Phi Beta Kappa Society of

America, president of the American Catholic Philosophical Association, and board member of many philosophical and educational associations and journals. In the words of Professor Nicgorski: "Through all of these responsibilities and many more, he has exemplified a devotion to teaching and scholarship in the light of Christian faith; he manifests an intellectual integrity marked by calm, openness

to learning from his students as well as his colleagues, and from the reading and rereading of the classic works of the tradition. And he laughs so often and so heartily!"

Following are Father Ayo's homily from the Mass of Thanksgiving and Professor Crosson's own remarks from the evening banquet of this memorable day.

HOMILY

Nicholas Ayo, CSC

To be chosen to give this homily has been an honor and to ponder what to say a pleasure. At the same time it has been difficult. How does one summarize a lifetime, most of which I do not know well enough? How do we come to honor and praise Fred Crosson, but not to embarrass him in church? "More is less and less is more" might be advice to save the day. I will speak briefly of the Fred I will remember and what I think is the spiritual wisdom he imparts to anyone who knows him even in brief encounters.

In his opening charge speech last autumn to the students and faculty of the Program of Liberal Studies, Fred spoke of the meaning of death. We were spellbound. No one expected the topic, nor our mortality handled with such candor. Because our life is limited in time, he said, our choices make all the difference. We have only so much time. What shall we do with it? How give and to whom give what is not without end? The *Confessions* of St. Augustine has long been Fred's spiritual reading. Indeed *Confessions* is a book that all of us must write with our life, if not with our words. For we do confess with our choices, and nothing we do lacks its role. Such a wisdom in a teacher tells all that their life is worth attending to, and that if they reflect they may see the hand of God leading them and bringing all our days into an eternal fulfillment. Life then becomes adventurous, poignant, and high stakes indeed.

Simone Weil wrote of the life of the student that it should be a life of prayer, because the deep attention required of study in order to see things and people as they are remains the essence of prayer. Respect for people and things marks the true scholar of whatever faith. The person who also has come to appreciate the incarnation of God in the humanity of Jesus brings a very special regard for all things human and

created. They all now speak of God.

Recently I saw a video account of a most remarkable trainer of horses. Monty Roberts' book is called *The Man Who Listens to Horses*. Without using any restraints or inflicting any pain on unbroken horses, he is able to put saddle and rider on their back in a very short time. His wisdom came from long observation of the language of horses in the herd. Horses cannot bear being alone, and if you isolate a horse together with a human being, the horse desperately wants to be included in your company. By learning how and when to turn his body and how to look attentively at the horse, this gentle man learned how horses come to trust. He listened to their ways. All great teachers are caring listeners. They know their students because they believe at heart they want to learn and that at heart they love the truth desperately. Fred has believed in the seminar method of the Great Books with an abiding conviction. He showed me one day with excitement an article about an inner-city teacher, who brought poor and disadvantaged students to life, not by patronizing them but by asking them to deal with the mystery of existence as reflected in great literature. We also believe Jesus first listened to the people and then taught them with parables that more raised further questions than gave the authoritative answer. We believe the mystery of God in the mystery of the most blessed Trinity is a mystery of conversation, of an equal give and take in mutuality, a mystery of communication in substantial love. Let me read a quotation from an article Fred published:

God led me to a life of teaching and learning: if I am concerned with the health of my spiritual life, with the life of my life, I must ask myself—I must ask God—if I am doing that work conscien-

tiously, rightly. I think sometimes about Christ as a teacher, and how he taught. He had hearers who weren't very quick to understand sometimes, but he didn't lose patience. He didn't generally give "the answer" that was expected—e.g., when asked who "my neighbor" is, he didn't give a definition which is what the question seemed to sometimes instead invite, but told a story to be thought about. He spoke to the heart as well as the understanding. And of answering a question he asked a question back. Of course he never published anything, but his lectures became famous.

Fred has published a good deal, but his teaching will outlive the print, for it is written on the hearts of many grateful students and colleagues who will live forever and who have known his touch on their souls.

When I think of Fred Crosson in retirement I do not think of King Lear but of Thomas More, full of wisdom and good cheer. It was More who said that God made us not to serve him with the simplicity of the plants or the innocence of the animals, but as human beings glorifying God in the tangle of our minds. The wheat and weeds must be allowed to grow side by side. Wisdom requires patience and welcoming of nuance and ambiguity where mystery overtakes problems and we stand awestruck in the awareness of the *mysterium tremendum*. In that fullness all our contradictions, paradoxes, and conflicts will in the end be reconciled in abundant light and overflowing mercy. Professor Crosson reminds me as well of Dean Charles Sheedy, a genial mentor of Fred's and many of his generation. I think also of Eva Brann at St. John's College Annapolis—a Jewish woman scholar of a mind so generous and well read that she takes your breath away. None of us could stand in

our faith in God without the witness of others, and intellectuals genuinely need the testimony of the strongest among us that they have wrestled with criticism at the highest level and that they still have a grip. When the winds of doubt blow, we all seek shelter under the roof of those we know have stood up to the storm of ideas that swirl around the frontier of the academic and intellectual life of the best and the brightest.

Most of all, when I think of Fred Crosson in his retirement days, I think of Augustine and Monica in the little house in Ostia Antica, where they were awaiting a favorable wind for Monica to sail across the broad sea to her home in Africa. And while they waited, not knowing that her death was imminent, they were taken up into a mutual vision of heaven and of the most wonderful spiritual truths that she had known implicitly all her life and he had come to know as a faithful Catholic intellectual only recently. Monica is present in every chapter of the *Confessions* until her death, and she represents all those who believe without benefit of elaborate theology. And in the end, the great theologian and the devout believer stood side by side in the open window looking on the things of God known by them both in the marvelous ways of the Spirit that allow the mind and the heart to love each other well.

Thank you, Fred, for a lifetime given us. My words are not adequate to what you mean to us, but they are well meant and point to that limitation of language that you taught us all so well in your own spiritual devotion. The Preface to the Eucharistic Prayer says we should give thanks to God always and everywhere. Today that thanksgiving seems more than appropriate. Life and love, human and divine, remain finally gift. All is grace; all is gift. And as for us, "we have but to accept them with confidence and receive them with gratitude."

REMARKS

Frederick J. Crosson

It has been a long day of talks and symposia and receptions and speeches, so, as Henry VIII said to his wives, I won't keep you long.

The title I accede to tonight—emeritus—comes from two Latin words, *e* from *ex*, meaning out of, and *meritus*, meaning merit or worth. So the title is a warning as well as an accolade, a warning that you are running out of something while approaching a turning point. Retirement has become more common than it used to be, because more people are living longer and staying healthier. It's too bad we don't have a sacrament to mark such a turning point in one's life, the way we have sacraments for birth and adulthood and marriage. I remember commenting on that years ago to a law school colleague, Bob Rodes, and adding that we couldn't because sacraments have to be instituted by Christ, and there isn't any reference in the Scriptures about Jesus and retirement. He thought for a moment and then said, "I've got it! 'Christ retired across the Jordan to pray.'"

Becoming emeritus or retiring used to be the end of a book—nowadays it's often just the beginning of a new chapter. Tonight is for me the end of many happy chapters, and perhaps a new beginning. Thinking back on those earlier chapters of one's life as Augustine did in writing the *Confessions*, one discerns what seemed at the time like chance events, but which were providential steps on the path leading me to teach and to Notre Dame and to the Program.

I hadn't planned to go to college, so in eighth-grade when we filled out enrollment cards for high school, I had sighed up for the "vocational" course of studies. But my eighth-grade teacher, Mrs. Pearce—bless her soul—without telling me changed the card so that when I reached high school I was already enrolled in the "college preparatory" sequence, which I didn't realize until halfway through the first semester!

After the War, Congress passed the federally funded "G.I. Bill of Rights" which paid for my college education. Again, my thought had been to go to Swarthmore, because it was a good school and fairly close to my New Jersey home, but by sheer chance I accompanied a buddy who was driving down to Washington to talk to an admissions counselor about enrolling at the Catholic University of America. Since I was there and waiting for him, I talked to another admissions counselor, and he said that, with my scores on a kind of SAT test I had taken in the Navy, they would give me credit for a year of college work. That turn in my path led me to philosophy (I had intended to study economics) and to the beginnings of a deeper understanding and living of Catholic Christianity. I even met my wife, Pat, there, out of whose life and mine "one life has been made" (Augustine). And—more coincidences—we both won fellowships to study at the University of Paris, a residence that had abiding effects on my intellectual path.

I came to Notre Dame to finish my Ph.D. because the Graduate School there agreed to give me credit for the coursework I had done in Paris. I minored in political theory because that was an interest of mine, and as I completed my studies it happened the new General Program of Liberal Studies was looking for a faculty member to teach politics and great books. I was appointed in 1953, in time to teach the first senior class. In those days, one was supposed to teach through the curriculum, and so over the years I taught, in addition to politics and seminars, courses in French literature, number theory, history of science, logic, ethics, etc., etc. Because of my study in Paris and my knowledge of existentialism, the Philosophy Department asked me to teach graduate courses in what is now called continental philosophy. These two foci of my academic life at Notre

Dame, the great books and graduate philosophy, have been for me the best of all possible worlds. In their elliptical orbit, I have been able to deepen my understanding without separating it from faith, indeed, to foster the synergy that leads faith toward understanding and understanding toward faith.

William James said there are three questions that ought to be asked about any religious teaching: one, is it illuminating, does it help us to understand our lives and the human condition? two, is it consistent with what we know about the universe and the world, do we have to surrender any of what we know in order to believe? and three, what are its fruits, what kinds of changes does it bring about in the lives of its adherents? The illumination of Catholic Christianity and its consistency with what we know I have experienced in my own intellectual life. (My favorite G. K. Chesterton paradox is about one aspect of such illumination: "Original sin remains, in spite of everything, the most cheerful doctrine that has ever been uttered about human nature.") The fruits I have seen especially exemplified in two great women of this century with whom I have met and talked, Mother Teresa and Dorothy Day.

I have learned much over the years—with and from my colleagues, with and from my students. Notre Dame has been a wonderful place to teach and to learn, and to live: a community

of teachers and students with whom I have felt at home, where the mind and the heart could unfold in ever-widening horizons. It has not been a job, but a way of life. (As a glimpse of what I intend by that contrast, here's a true story. For some years, I have participated in a long-range study of twins being carried on by the National Institutes of Health. I get questionnaires, and occasional phone calls, about my health, my work, how I feel about things, etc. One questionnaire aimed at identifying the sources of stress in one's life, and one of its questions was "Do you think about your work after you go home at the end of the day?")

After fifteen years of teaching in the Program, I went off to the Trojan wars of the dean's office, followed by a stretch of some years of wandering in the philosophy department. But, thank God, events led me back to the Program again, where, like Odysseus, I had the experience of homecoming, of coming back to where one belonged. Home is where you don't have to play a part, but where you can be who you are, and live in those relationships with others—student and colleagues—that embody that identity. I am grateful to those who arranged all this celebration and to all of you for coming—your presence and friendship have made this a memorable occasion for me and my family. Thank you all and God bless.

GREAT BOOKS AT THE CENTER FOR THE HOMELESS

Erin Lillis

One of the students is a recovering heroin addict. Many are struggling with alcoholism. They have left their families, lost their homes, and all are in the process of recreating lives for which they can feel pride. Led by Professors Clark Power and Steve Fallon from the Program of Liberal Studies, these students meet every Monday night at Notre Dame not to undergo more rehabilitation, but to discuss great literature.

The new World Masterpiece Seminar class is in its first semester. Put on in cooperation between the South Bend Center for the Homeless and the Program of Liberal Studies, the class is an innovative attempt to stimulate the minds of homeless adults by exposing them to classic literature and giving them a forum for discussion. Students participate in eight-week sections that focus on dominant literary themes such as *Justice and Tyranny* or *Self-Discovery*, and those who successfully complete a section receive one credit from Notre Dame. The only prerequisite for joining the class is literacy, but once students are enrolled, it demands attendance and a dedication to the reading. From Plato to Machiavelli, Sophocles to Augustine, the class attempts to incorporate a wide range of ideas from some of humanity's greatest writers and thinkers, and to leave each student with a taste of a liberal education and an appreciation for fine literature.

One of the first questions asked about the program is usually in regards to the intellectual capabilities of the students. Can homeless individuals really comprehend the difficult material presented in the class? The answer is yes. From a Notre Dame student perspective, I can say that their lively classes are inspiring to

watch. Though many of the students lack a strong academic background, they have an asset that assures them a different kind of comprehension: experience. I respect their enthusiasm as a fellow lover of books and discussion. However, coming from a background of relative affluence and devoid of any turmoil in my life, I envy the level of understanding these homeless adults can achieve because of their first-hand experiences. They explore literary avenues in the books that I would never think to address because they have lived life in a way that I will never know. They recognize the *addictive nature* of Oedipus as he seeks to uncover a truth that he knows may destroy him, but which he cannot leave alone. They understand Socrates's frustration as he struggles to explain his innocence in Plato's *Apology*, only to be ignored by the higher authorities. They comprehend Odysseus's longing to return home to his wife and his son, sympathizing with the setbacks that bombard him at every turn. They comprehend because they've lived hard lives, and some of their tragic stories rival those we read in class. For me, I must attempt to understand the emotions and decisions of literary heroes through hypothetical conjectures. For them, there's always a connection to reality.

In his *Metaphysics*, Aristotle made the famous statement: "All men by nature desire to know." The enthusiasm and excitement that the the World Masterpieces Seminar has brought out in the homeless shelter students is indication of this Aristotelian truth. It is important that the ideas and opinions of great human beings and great writers reach those who can perhaps best benefit from their timeless advice. The authors' eloquence encourages the students to

find their own articulate voices, while the books teach virtue, heighten the ability to think for oneself, and encourage discussion. For the homeless shelter participants, the class offers more than just exposure to these great thinkers, it also offers hope. It provides reassurance that great men and women have encountered and conquered the same kind of odds that the students find themselves fighting.

The class isn't meant to *fix* lives, but it is meant to better them. The students are good, intelligent people. The more they discuss, the surer they seem to be of themselves. Within the next few years, we hope to enlarge the program

to include several more classes and accommodate many more students. At the moment, however, we triumph at the small successes that the program has brought about. We see people who were initially reluctant to speak blossoming into strong voices that are consistent in their insight and invaluable to the group. We see others who have found their niches in debate, bringing hard questions and comments that are often uncomfortable to hear, but need to be voiced. We see them discussing, enjoying and learning. They are finding opinions and ideas that they never thought they had. Most of all, however, we hope that they are rediscovering a desire to *know* that they will forever strive to satisfy.

FOCUS ON NEW FACULTY

Julia Marvin

The Program is very happy to welcome Fabian Udoh to its faculty this year. Professor Udoh, who will be teaching the theology tutorials, brings a well-traveled mind and a memorable laugh to O'Shaughnessy Hall. Originally from Nigeria (where, his students report, there is a home-town song on the subject of said laugh), he received his doctorate in New Testament and Jewish History from Duke University in 1996 and taught at Hobart and William Smith Colleges, in Geneva, New York, before coming to Notre Dame. He has also taken degrees in New Testament interpretation and Judaism at Oxford University, in Theology at the Pontifical Gregorian University in Rome, and in Philosophy at the Institut de Philosophie, Kinshasa.

In his dissertation, "Tribute and Taxes in Early Roman Palestine," Professor Udoh undertook a comprehensive study of the problem of taxation in Israel in the early Roman period (3 BCE to 70 CE), in order to underscore both the nature of Roman imperial administration of Jewish Palestine during this period and the socioeconomic context of the rise of early Chris-

tianity. His scholarly specialties are the interpretation of the New Testament, Jewish history, and the history of early Christianity, and he is currently working on *Textual Sources for the Study of Christianity*.

Professor Udoh, his wife Francesca (who is the Assistant Director of Nursing Services at the Fountain View Nursing Home in Mishawaka), and their two-and-a-half-year-old daughter Unyime (her name means "By God's will") have been kept even busier than most new faculty families by the birth of son Kufre ("Do not forget") on October 30. They are all settling happily into life in South Bend; Fabian and Francesca report that they're finding it to be a good place to raise a family and work.

Professor Udoh mentions that the combination of Notre Dame's research resources and the Program's dedication to undergraduate teaching were decisive in bringing him here, and that he is indeed finding PLS to be the best of both worlds. We are delighted to have the Udohs as part of the PLS community.

FACULTY NEWS

Nicholas Ayo, C.S.C., writes, "A book devoted to the Stations of the Cross and published by Ave Maria Press will appear sometime before the Lenten season of 1999. It is a collaborative effort. Fr. James Flanigan, C.S.C., of the ND Art Department has done striking art work. Fr. Joseph Ross, C.S.C., chaplain to death row inmates in the Michigan City prison, has done powerful poetry for each of the stations. Prof. Josephine Ford of the ND Theology Department has done prayerful and poignant litanies and orations. Yours truly has done a history of the Stations of the Cross and all the prose meditations that preface each of the stations. The book will be a full study of the "Stations of the Cross," as well as a prayer vade mecum for the devotion itself.

"I expect to take a sabbatical semester in the spring of 1999, and I shall try to finish a book devoted to the doxology. If you are not sure what that word means, neither am I at this point in time. But I intend to get to the bottom of it all, God willing, before I have finished. The "Gloria" of the mass is called the greater doxology, and the "Glory be to the Father," etc. the lesser doxology. And it grows from there yet more complicated. Travels took me as far as Edmonton, Alberta—a lovely, modern, and cultured city near the Canadian Rockies, and a well-kept secret. Most of my time, aside from a visit to family and friends in Jersey and New England, has been spent hereabouts."

Michael Crowe's most recent book, published in October 1998, is *Calendar of the Correspondence of Sir John Herschel*. Published by Cambridge University Press, this 838-page volume provides summaries of 14,815 letters to or from the nineteenth-century British scientist John Herschel. David R. Dyck of the University of Winnipeg and Concord College and James J. Kevin of East Tennessee State College served as associate editors. Eight PLS students were part of this

project, funded by the National Science Foundation, which began in 1990. The PLS students were Gina Bacigalupi, Diana Barnes, Anne-Marie Clavelli, Ryan Dye, Kathryn Hibey, Rebecca Lubas, Susan Petti, and Jameson Wetmore. Professor Crowe is also pleased that his *The Extraterrestrial Life Debate 1750-1900: The Idea of a Plurality of Worlds from Kant to Lowell*, originally published by Cambridge University Press, will be brought out in 1999 as a Dover paperback.

Steve Fallon writes, "My essay "Elect above the Rest: Theology as Self-Representation in Milton" has just appeared in *Milton and Heresy*, ed. Stephen Dobranski and John Rumrich (Cambridge University Press, 1998). The essay is not as dry as the title might suggest: it examines a notorious passage in *Paradise Lost* and intervenes in the currently hot (at least among Miltonists) topic of the authorship of the theological treatise long ascribed to the poet. I have recently been commissioned to write an essay on *Paradise Lost* for *A Milton Companion*, to be published by Blackwell, and I have been asked to join the Programme Committee for the Sixth International Milton Symposium, which will meet in July 1998 in York."

Felicitas Munzel writes, "My book, *Kant's Conception of Moral Character. The "Critical" Link of Morality, Anthropology and Reflective Judgment* (University of Chicago Press, 1999), saw its preliminary public appearance in December at the American Philosophical Association meeting. Research for my next project, Kant's critical philosophy interpreted as inherently a pedagogy and as related to the century-long debates on pedagogical issues in the eighteenth century, is underway. The first completed part will appear in the January 1999 edition of *Eighteenth-Century Studies* as an article entitled "Menschenfreundschaft: Friendship and Pedagogy in Kant."

Cornelius O'Boyle writes, "May I thank the PLS faculty and students for the generosity shown me upon my leaving Notre Dame after nearly nine years in the Program. I carry good memories of those keen and responsive students I taught in PLS and truly appreciate the support of my colleagues there. I have been greatly encouraged by your kind sentiments and good wishes, and in return sincerely pray for your continued success and happiness."

Phillip Sloan has been serving as Director of the Reilly Center for Science, Technology and Values during the last year as well as continuing to teach actively in the Program. He currently serves as a consultant to the Committee on Science and Human Values of the National Catholic Bishops and has been elected as a Council Member of the History of Science Society. He has also been serving as the University representative to the Lilly Fellows Program, an association of religiously affiliated schools, and was the co-chair of the local arrangements committee for the national Lilly Fellows conference, held jointly between Saint Mary's and Notre Dame this past October. He is also on the board of the Association for Core Text Studies, a national group bringing together schools with commitment to the teaching of required core programs. This fall he is finishing the editing of the conference collection of papers on the Human Genome Project, *Controlling Our Destinies: Historical, Philosophical and Ethical Perspectives on the Human Genome Project*, to be issued by the

ND Press in the spring. This past July he delivered one of the main plenary papers at the Pascal Centre conference on science and religion held at Redeemer College in Ancaster, Ontario, to be published in the journal *Osiris*. He is working on a book on German science in Britain in the pre-Darwinian period as part of his long-term interest in Darwinism.

Katherine Tillman says she loves teaching ethics, she cannot believe she is celebrating her twenty-fifth year at Notre Dame, and to please send chocolate. As usual, she has her head full of Newmania. In June she taught a weeklong seminar on the thought of John Henry Newman to the faculty of the Humanities Program at St. Anselm College in New Hampshire. In early August, after a summer of exploring influences on Newman's thought by the Alexandrian Church Fathers, she presented papers on the subject at the national and international Newman conferences. She happily reports that she has once again survived the football season with its onslaught of family members from St. Louis, and she warmly thanks her former students who occasionally remember her with a prayer or a note (or chocolate).

Henry Weinfield's new collection of poems, *The Sorrows of Eros and Other Poems*, will be published early in 1999 by ND Press and Volla Editions of Italy. It includes two poems that first appeared in *Programma*.

THE EDWARD J. CRONIN AWARD-WINNING ESSAY

A Short Essay on the Superiority of the Copernican Planetary System over the Ptolemaic and Tyconic Systems, Employing Evidence from Antiquity to 1615

Tom Kilroy

April 9, 1615

The early years of the seventeenth century have been a particularly trying time for the astronomer. Many theories have been proposed to account for the movements of the heavens; chiefly, there are the ancient Ptolemaic, the radical Copernican, and the moderate Tyconic. The task of determining which among these is most worthy of support has proven excessively difficult. In pursuing this task, astronomers have been pressured on many sides. They have felt the pressure of the Aristotelian tradition. They have felt pressure from the Church and the scriptures. Yet they have not felt any pressure strong enough to determine which of the theories is true. Accuracy, simplicity, and harmony are aspects that have been carefully weighed, but in these respects the theories differ little, and where they do differ, it is only according to the subjective tastes of the observer. We can conclude from this that, at this date, there is no evidence that proves the validity of any one of these theories. In this conclusion, however, we must not despair. Rather, we must make a careful consideration of the evidence, determining what we know and what we do not know. We might then conjecture which of the theories is most probable, which is most deserving of our belief. This will be the aim of this essay.

As we undertake our consideration of the evidence, let us start with the greatest evidence, the word of God. Many have argued that scripture describes the universe as geocentric. Some others have argued that scripture also can be interpreted as a description of a heliocentric

universe. I will not attempt here to determine which is the true interpretation, if that is even a task that can be completed. Instead, on this question, I will defer to the words of Johannes Kepler, who wrote that "in matters which are quite plain, everyone with strong religious scruples will take the greatest care not to twist the tongue of God so that it refutes the finger of God in nature."¹ Of this danger, we must be acutely aware; because the meaning of words can be lost and confused, we may easily and even unknowingly twist the tongue of God. Nature, however, is not so easily misinterpreted. God gave us our senses and our reason to observe and understand His creation in nature, and because a planet will either be where we expect or not be where we expect, these capacities are, in many ways, superior to our capacity to interpret scripture. If we interpret scripture incorrectly, God does not descend from heaven and reprimand us, but when we reason wrongly about the heavens, our predictions do not agree with our observations, and it is as if He warns us of our error. Therefore, in our investigation of the heavens, let us be wary of twisting God's words into chains that lock us in darkness, prohibiting us from discovering God's secrets in nature. We must not allow misinterpreted words to bar us from the glory of His creation.

¹ Johannes Kepler, *Mysterium Cosmographicum*, trans. A.M. Duncan (New York: Abaris, 1981), ch.1, n.1.

As we continue in this investigation, it will be useful to set forward an axiom, a landmark from which we may navigate, because without this landmark we will, like a ship lost at sea, be unable to determine which of the three theories is superior. This axiom is especially necessary because, as mentioned above, in key aspects such as simplicity, accuracy, and harmony, it is quite difficult to determine which of the three theories is best. In the case of accuracy, each theory predicts the position of the celestial bodies equally well. In the case of simplicity, Copernicus might appear to have the upper hand, but close examination of his work reveals that he requires just as many epicycles as Ptolemy and Brahe. We cannot even be sure that Copernicus managed to eliminate the equant from his theory and thus preserve perfect circular motion; many argue that he must still employ the equant in order to predict accurately. As for harmony and beauty, these judgments depend on the subjective tastes of the observer. For who is to say that Copernicus's circular orbits are more aesthetically pleasing than Ptolemy's looped orbits?

What, then, is the axiom that will permit us to impose order on this confusion? Let us postulate that a planetary theory that predicts and explains the motions of the heavens is superior to a theory that only predicts the motions. The nature of human inquiry justifies this axiom in that we desire not only to know what will happen but also to know why it will happen. Thus in all knowledge we seek to eliminate the arbitrary so that we may know why each thing is. Nowhere is this more obvious than in a comparison of Christianity and the pagan religion. The pagans arbitrarily assigned gods to many things; thus they could account for natural phenomena, but they could not explain them. In a rising sun, the pagans saw Apollo climbing in his chariot, but they could not understand why Apollo rode in his chariot every morning. Christians, on the other hand, understand that all things come from an omnibenevolent, omnipotent God. Thus we understand that the sun rises because it is the will of God aimed towards the

greatest good. Just as Christianity is superior to the pagan religions, a theory that predicts and understands is superior to a theory that merely predicts.

Given this axiom, we may conclude that the theories of Copernicus and Brahe are superior to that of Ptolemy because they can explain bounded elongation and the occurrence of retrogradation in opposition. In the case of bounded elongation, Ptolemy decrees, without explanation, that the center of Venus's and Mercury's epicycles must be on a line between the earth and the sun. Ptolemy cannot explain why they must be on that line. Copernicus, on the other hand, explains that bounded elongation occurs because Venus and Mercury orbit the sun. Similarly with retrograde motions, Ptolemy decreed that for the outer planets the line connecting the center of the epicycle with the planet must always be parallel to the line between the earth and the sun. In this way, his theory predicted that retrogradations would occur when a planet is in opposition; but it offered no explanation for why the retrogradations occurred in this manner. Copernicus, on the other hand, explained that retrogradations are only apparent and that they occur as the fast-moving earth passes by the slow-moving outer planets. Brahe explained retrograde motion as a feature of planets orbiting about the sun, which, in turn, orbits the earth. Thus the Copernican and Tychoic systems not only predict the motions of the planets, they also explain why they move in that manner. Given this axiom, we may declare the Copernican and Tychoic systems superior to the Ptolemaic.

Having determined this, we are left to decide between the Copernican and Tychoic models. In many respects, these models are quite similar. In the Copernican, all the planets orbit the sun. In the Tychoic, all the planets but one orbit the sun. That one planet is earth, and thus one crucial difference divides the two models. Copernicus assigns no special place to earth. Like the rest of the planets, it revolves around the sun, which remains stationary.

Brahe, in contrast, insists on a stationary

earth, lying at the center of the universe; around the earth, the sun orbits, and around the sun, the rest of the planets orbit. Thus the key question is whether the earth is stationary. Tradition and common sense seem to side with Brahe on this issue. As we weigh these two theories, let us consider the arguments of tradition and also the arguments for the Copernican side.

Copernicus is not the first to suggest that the earth moves. To account for the daily motions of the celestial sphere, a few ancient astronomers conjectured that the earth rotates once per day. This conjecture, however, quickly was dismissed as a physical impossibility. Since the calculations of Aristarchus in ancient Greece, astronomers have known the approximate size of the earth, and given this size, it requires only a quick calculation to show that if the earth rotates once per day, then a point on the equator will spin at a rate of approximately 1000 m.p.h. If we further accept that the earth revolves about the sun once per year, then the rate of the earth's movement will be still larger. On the basis of these figures, astronomers have long insisted on a stationary earth. Ptolemy insists that if the earth moved at this rate, the clouds and all objects thrown into the air would constantly be left behind by the earth's forward movement; further, the earth would disintegrate due to the violent forces of the motion. To this argument, Copernicus replies that the movement of the earth would be natural, not violent, and "that which is brought into existence by nature is well-ordered and preserved in its best state."² Further, if, in the Copernican system, the earth would be torn apart by the pressures of circular motion, then, in the Tychonic system, the celestial bodies orbiting around the earth would be flung out of their orbits and into outer space. Thus this argument destroys both systems. As for the argument that clouds and air would be left behind by the earth's motion, Copernicus offers two possible explanations, either that the atmosphere "conforms to the same nature as the earth, or that the air's motion, acquired from the earth by proximity, shares without resistance in its unceasing motion."³

A second argument against the Copernican system involves parallax. If the Copernican theory is true, one would expect to see parallax, because the earth's position would be changing relative to the stars. Yet no parallax is observed. This means either that the earth is stationary or that the earth moves but the stars are too distant for there to be any measurable parallax. Astronomers are confident that they can measure angles as small as one minute of arc. Thus if there is parallax, the angular movement of the stars must be less than one minute. From this, we may compute that, given the movement of the earth, the stars must be at least 15 billion miles distant. This places the stars far, far beyond the outer planets. Many have therefore asked why the stars would be located so far away. In their minds, God would not waste so much space in his ordering of the universe. Therefore, they conclude that parallax cannot exist and the earth must be stationary. This, however, is a dangerous line of reasoning. For who are we to pretend to understand divine wisdom in creation? If we pretend to know the best ordering for creation, we might also ask of the Tychonic system why, if the earth is the true center, all the planets revolve around the sun. Wouldn't it be more perfect if all the planets orbited around their center, the earth? Why didn't God create the universe in this manner? Our place, then, is not to pretend knowledge on how the universe should be ordered, but only to observe how the universe is ordered.

A third argument against a moving earth arises from the Aristotelian conception of the universe. According to this argument, the earth fundamentally differs from the rest of the heavenly bodies; specifically, the heavenly bodies are perfectly spherical and without blemish, whereas the topography of earth consists of ir-

2 Nicholas Copernicus, *De Revolutionibus Orbium Coelestium*, as quoted in Michael J. Crowe, *Theories of the World from Antiquity to the Copernican Revolution* (New York: Dover Publications, 1990), p.123.

3 Ibid., p.125.

regularities such as mountains and oceans. On the grounds of this perceived difference, many have argued that the earth cannot be a part of the heavens; rather, it can only be the center around which the heavenly bodies revolve. In his *Starry Messenger*, Galileo published telescopic observations that refute this argument. He observed irregularities, such as mountains and craters, on the surface of the moon, and he observed sunspots on the sun. His observations demonstrate that the earth does not differ from the heavenly bodies. Therefore, it may be just one among the planets.

Galileo's observations in the *Starry Messenger* also disprove a fourth argument against the Copernican system. The proponents of this argument contend that because the moon revolves around the earth, all other heavenly bodies must also revolve around the earth. Galileo, however, observed four moons that revolve around Jupiter, thus demonstrating conclusively that there are heavenly bodies that do not orbit the earth. This telescopic observation hints, once again, that the earth may not be unique among the planets.

The final argument we shall consider has largely been ignored by current astronomers. The ancient Greek astronomer, Aristarchus of Samos, not only calculated the size of the earth, he also calculated the size of the sun relative to the earth. He demonstrated that the sun was six times as large as the earth. In that it seems more harmonious for a smaller object to orbit around a larger, this calculation bears directly on the present discussion. When we consider these relative sizes, the Tychonic system begins to appear ugly and counterintuitive. Why would an object six times as large as earth be moving although the earth is stationary? Further, why would such a large object revolve

around such a small object? Given these considerations, the Copernican system appears not only more harmonious but also more physically sound. For experience tells us that a system in which the largest object forms the center and anchor is a physically sound system; and we of course expect nature to operate in the most harmonious and physically sound manner. This, of course, is not conclusive proof. A Tychonic could reply with the same objection I offered above. Namely, it is not our place to decide how the universe should be, but only to observe how it actually is. All the same, this argument emphasizes the possibility and even likelihood that the Copernican theory is true.

We set out on this investigation without an expectation for an absolute answer to our question. Our only goals were to clarify the issues in question and to decide which theory most merited our support. To this end, we showed that the Copernican and Tychonic theories are superior to the Ptolemaic because they can predict and explain. Further, we demonstrated that no argument proves a geocentric view of the universe. In Galileo, we found evidence that refutes the notion of earth as distinct among the celestial bodies. Given this, we must wonder why the earth would be at the center of the universe. In Aristarchus, we find further reason to question, for given the relative sizes, a heliocentric system seems aesthetically and physically superior. Therefore, I suggest that we abandon the Tychonic theory with its ugly epicycle and embrace the more aesthetically pleasing and physically sound Copernican theory. Nevertheless, I cannot deny that this is a subjective judgment and thus inconclusive. For absolutely conclusive knowledge, we must wait for observation to demonstrate what reason prophesies.

1998 PLS SENIOR ESSAY TITLES

Name	Title	Director
Carolyn Adorney	The Moral Self: A Study of Development in the College Years	F. Clark Power
Marilyn Alioto	John Henry Newman's View of Conscience in Relation to a Lawyer	M. Katherine Tillman
Michelle Annunziata	John Henry Newman and the Role of Reason in Personal Faith	M. Katherine Tillman
Katie Bagley	Ophelia's Sisters: Drowning Women in Victorian Literature	Collin Meissner
William Bennett	The Setting of Prufrock's Indecision	Stephen Fallon
Dagny Blaskovich	Primary Fear: Power and the Abuse of Power in the Debate over the Constitution	Walter Nicgorski
Eileen Burkhalter	To Hell and Back: A Look at the Journeys of Epic Heroes to the Underworld	Stephen M. Fallon
Graciela Cruz	Bilingual Education: Necessary or Not?	F. Clark Power
Christopher Dobranski	A Thomistic Approach to the Passions: The Value of the Body in Helping the Will Toward the Final Good	Felicitas Munzel
Aaron Dunn	Is the Christian Ideal Reasonable?: The Death and Resurrection of Christianity in <i>The Brothers Karamazov</i>	Frederick Crosson
James Franko	The Historiographical and Ontological Foundations of José Ortega y Gasset's Critique of Spain in <i>Invertebrate Spain</i>	G. Felicitas Munzel
Marixa Frias	The Universal Human Dichotomy: A Study of Leo Graf Tolstoy's <i>Anna Karenina</i>	Julia Marvin
Kelly Gleason	Peer Relationships in Youth Culture: The Influence of Contemporary Society on Adolescents	F. Clark Power

Shawn Gould	Alyosha's Problem: When Traditions Clash The Interrelation of Justice and the Christian Ethic of Forgiveness	Phillip R. Sloan
Christina Grace	Personal Knowledge: A Cure to the Problems Posed by Objectivity in Modern Science	Phillip Sloan
John Haigh	The Catholic Modernist Crisis: Is Modernism a Perceivable Threat to Papal Authority and the Contemporary Catholic?	Kent Emery, Jr.
Justyn Harkin	Perspectivism and the Nature of the Novel: A Study of "Quixotism"	Michael J. Crowe
Colleen Wamser Hutt	Singing as Being: Rainer Maria Rilke's Sonnets to Orpheus	Henry Weinfield
Morris Karam	Orientalism and the <i>Thousand and One Nights</i> : A Relationship of Effect and Addition	G. Felicitas Munzel
Kathryn Keating	Images of Mary, Images of Women: A Catholic Feminist Critique of Mariology	Michael J. Crowe
Frederick Kelly	Entering Evil: An Aristotelian Look at Machiavelli's <i>Virtù</i>	Walter Nicgorski
Tamara Labrecque	Morality and Law: The Relationship between Rights and Duty	Ralph McInerny
Mary Fran Maloney	"In Honored Love": Relationships between Parents and Children in <i>Hamlet</i> and <i>King Lear</i>	Julia Marvin
Kathleen McCann	Our Living God	Fr. Nicolas Ayo, CSC
Erin McMurrrough	The New Adam: Sexuality in Whitman's Poetry	Henry Weinfield
Meaghan E. Moran	Jane, the Faithful Slut: A Study of Contraries within W.B. Yeats's <i>Crazy Jane</i> Series	Julia Marvin
Clare Murphy	The Theology of Protest in Latin America: The Voice of Bartolomè de las Casas and Its Reflections in Liberation Theology	Phillip R. Sloan
Joshua Noem	Become What You Celebrate: A Regenerative Look at the Catholic Mass	Fr. Nicholas Ayo, CSC

Shane Ortega	Walker Percy and the Novel: Repetition as Recovery from Modern Despair	Cornelius O'Boyle
Joseph Pietrangelo	The Integrity of Newman's Catholic University: An Analogy Between His <i>Idea of a University</i> and His Idea of a Church	M. Katherine Tillman
Pedro Sanchez	Combination of Existent Theories of Delinquency to Find Its Fundamental Cause	Edmund Goehring
Timothy Schank	Twentieth-Century Catholic Responses to the Extraterrestrial Intelligence Debate	Michael J. Crowe
John Schoenig	The Living Drama: An Investigation into the Dynamics of Christian Conversion	Fr. Nicholas Ayo, CSC
Bryce Seki	Gary Snyder's Journey to Zen Buddhism: Tracing a Poetic Path	Henry Weinfield
Robert Sieland	A Philosophical Interpretation of Albert Camus's <i>The Plague</i>	Frederick J. Crosson
Shane Steffens	The Fringe of Humanity: Don Giovanni's Individuality in Relation to the Ultimate Refusal	Edmund Goehring
Heather Tomlinson	The Role of Self in Wittgenstein's Philosophy: Making Sense of Our Existence	Cornelius O'Boyle
William Toth	St. Thomas Aquinas' <i>Theory of Law</i> in Shakespeare's <i>Measure for Measure</i>	Stephen M. Fallon
Margaret K. Walsh	The Role of St. Lucy in Dante's <i>Commedia</i>	Kent Emery, Jr.
Jeffrey Ward	"Into the crowned knot of fire": Elements of Hope, Suffering, and Despair in the Poetry of T.S. Eliot	Stephen M. Fallon
Laura Zawadski	The General Will in J. J. Rousseau's <i>Considerations on the Government of Poland and its Proposed Reformation</i>	Kent Emery, Jr

ALUMNAE/I NEWS

Editor's note: Please write your class correspondent.
We continue to need class correspondents for some years.

Class of 1955

(Class Correspondent: George L. Vosmik, P.
O. Box 5000, Cleveland, OH 44104)

Class of 1958

(Class Correspondent: Michael J. Crowe, PLS,
U. of Notre Dame, Notre Dame, IN 46556)

Class of 1960

(Class Correspondent: Anthony Intinoli, Jr.,
912 Georgia St., Vallejo, CA 94590)

Class of 1962

(Class Correspondent: John Hutton, Box
1307, Tybee Island, GA 31328)

Added by the PLS Office:

Eugene W. Tuite now has two sons at Notre Dame. Andrew Tuite and his wife Courtney recently moved to South Bend, while Andrew earns his MBA at Notre Dame. Patrick, PLS 1990, moved to Niles with his family, and he teaches Theatre History in the Department of Film, Television and Theatre.

Class of 1965

(Class Correspondent: Lee Foster, P.O. Box
5715, Berkeley, CA 94705)

Class of 1966

(Class Correspondent: Paul R. Ahr, 225 S.
Meramec, Suite 1032, St. Louis, MO 63105)

Class of 1967

(Class Correspondent: Robert W. McClelland,
5008 West Connie Drive, Muncie, IN 47304)

Class of 1968

Added by the PLS Office:

Congratulations to **Tom Kerns** on the publication of his book *Jenner on Trial: An Ethical*

Examination of Vaccine Research in the Age of Smallpox and the Age of AIDS (University Publications of America, 1997). Tom has a doctorate from Marquette and teaches philosophy at North Seattle Community College. He is currently pursuing a Masters in Public Health at the University of Washington.

Class of 1970

(Class Correspondent: William F. Maloney,
M.D., P.O. Box 8835, Rancho Santa Fe, CA
92067-8835/2023 West Vista Way, Suite A
Vista, CA 92083 619/941-1400 ph
74044.2361 @compuserve.com)

Class of 1971

(Class Correspondent: Raymond J. Condon,
2700 Addison Ave., Austin, TX 78757)

Class of 1972

(Class Correspondent: Otto Barry Bird, 15013
Bauer Drive, Rockville, MD 20853)

Class of 1973

(Class Correspondents: John Astuno, 1775
Sherman St. #1875, Denver, CO 80203-4316,
and John Burkley, 2008 Lane Road, Columbus,
OH 43220-3010)

Class of 1974

(Class Correspondent: Jan Waltman Hessling,
5613 Frenchman's Creek,
Durham, NC 27713-2647 (919) 544-4914
hessling@mindspring.com)

Class of 1977

(Class Correspondent: Richard Magjuka,
Department of Management, Room 630C,
School of Business, Indiana University,
Bloomington, IN 47501)

Class of 1979

(Class Correspondent: Thomas A. Livingston, 300 Colonial Drive, Pittsburgh, PA 15216)

Thomas Livingston writes, "Last summer, Tony Pace mailed me a book that he and someone named Mark Spellen wrote together. It's called *Fightin' Irish, The A-Z Notre Dame Football Trivia Book*, Pocket Books (1997). A few days after it arrived, Gina McLean called to report that her husband Jim was about to celebrate a big birthday. Gina and Jim have four kids—Jason, Connor, Owen and Sarah—and seconds after Gina hung up, it occurred to me that some combination of McLeans would make better use of Tony's book than I. So it became a birthday present. Jim's office downtown Pittsburgh is a few blocks from mine, and over lunch one day, I walked the book over and deposited it with his receptionist. Tony lives and works further away: in Houston, Texas. He is an Executive VP/General Manager with McCann-Erickson Southwest, and he shuttles between offices in Houston and Dallas.

Also down in Texas is Kevin Caspersen. He and Stacy Hennessy and their two children, Charlie and Kathleen—who was born in the summer of '97—live in Austin, where Kevin is Director of Development at St. Michael's Academy. By the fall of '98, they will have moved north to Waco where Kevin has been appointed principal of Reicher Catholic High School. Kevin's several attributes specially qualify him to be principal of a diocesan high school. But of all those attributes, his civility must have figured prominently in the bishop's decision to send him to Waco.

Keep those cards and letters coming."

Class of 1980

(Class Correspondent: Mary Schmidtlein Rhodes, #9 Southcote Road, St. Louis, MO 63144)

Class of 1981

(Class Correspondent: Tom Gotuaco, 4475 Callan Boulevard, Daly City, CA 94015)

Class of 1983

(Class Correspondent: Patty Fox, 902 Giles St., Ithaca, NY 14534)

Added by the PLS Office:

Christopher Beem has published his first book, *Pluralism and Consensus: Conceptions of the Good in the American Polity*; it is primarily a comparative study of John Courtney Murray and John Rawls.

Class of 1984

(Class Correspondent: Margaret Smith, 2440 E. Tudor Rd. #941, Anchorage, AK 99507)

Class of 1985

(Class Correspondent: Laurie Denn, 5306 Malibu Drive, Edina, MN 55436)

Added by the PLS Office:

Kathleen E. Lach-Rowan is a private financial advisor for Huntington National Bank. She enjoys spending time with her son, Patrick (two years old) and her husband, Dan. Kathleen's address is 2672 Coventry Road, Columbus, OH 43221.

Susan St. Ville Whitmore is the associate director of Gender Studies for Notre Dame. Her and her husband, Todd had a baby last June (Flannery Jane). All are doing well.

Daniel Stewart writes, "I'm glad to see that the Great Books program has become so technologically advanced. I thought that I would drop a note to say that I am so glad to see familiar names among the faculty. A special hello goes out to Walt and Kate—the great. I did manage to make good after I left the program, and I am now a partner with a small law firm in Albany, NY, and a member of the faculty at Albany Law School, teaching in the area of Civil Rights. My wife, Wendy, and I have two crazy children: Emily (5) and Molly (3). I am already encouraging my oldest to go to Notre Dame and enroll in the Program of Liberal Studies, so that my family can be the first to have three generations of Great Bookers. (My father graduated in '54 and I made it out in '85).

"Thank you for a great education. (I still can't spell Father Ayo, so thank God the spell

check works.) If any of you find your way to the Adirondacks, please contact me. My correct address is: 100 Revere Rd., Queensbury, NY 12804 (518) 792-0747.

Class of 1986

(Class Correspondent: Margaret (Neis) Kulis,
1203 Harvard Terrace, Evanston, IL 60202-
3213)

Congratulations to **Margaret & Joe Kulis**. They are the proud parents of Paul Joseph, born on March 31, 1998.

Class of 1987

(Class Correspondent: Terese Heidenwolf, 41
Valley Park South, Bethlehem, PA 18018)

Class of 1988

(Class Correspondent: Michele Martin, 4901
McWillie, Apt. 932, Jackson, MS 39206)

Added by the PLS Office:

Patrick Stanton was married August 1, 1998 to Karen Schellin, who is also a lawyer. Patrick is with Schwartz, Cooper, Greenberger, and Krauss in Chicago. Their address is 706 W. Buckingham #2, Chicago, IL 60657.

Tim Gianotti sent this e-mail letter to professor Nicgorski after the Crosson Retirement:
Dear Professor Nicgorski:

I just want to thank you for an unspeakably beautiful weekend. Confident that I received much more than I contributed, I feel that the Program's graciousness was utterly unmerited in my case. But thank you for thinking of me and for including me. It was an honor just to be there.

With the deepest gratitude and esteem and with heart-felt greetings to all,

Timothy

P.S. I enclose an e-mail that I wrote to a student earlier this year, a note that has much to do with the Program and all that it stands for. You may share it with others if you wish. I begin by quoting the student's note, which is followed by my

response. The student is writing in reference to my World Religions class, a first-year survey that journeys through the basic terrain of the major faith traditions, east and west.

Prof. Gianotti:

I will not be taking your exam today because my previous results on quizzes (5/10 & 5/15), my complete disinterest in the subject matter, and my fear of failure have lead me to believe that my best alternative is to drop your class.

I am disappointed that this University has decided that to be complete, a student who has no interest in the arts or humanities must take classes that are a waste of time. I am sure that you differ with my opinion, but I as a business student, I do not see how any of the subject matter in your class can benefit me in the future.

Thank you for your time,

William XXXXXXXXXXXX

Dear Bill:

Thank you for your note. Humanities courses are called "humanities" precisely because they are about being HUMAN, about facing the challenges and choices that are, and have always been, an essential part of the human experience. The "Liberal Arts" in ancient times denoted the arts in which free, liberated individuals engaged (as opposed to the servile arts & crafts). This is why we are required by the university to study arts, religion, philosophy, literature, history, etc. If it is only business training that you seek, then you are better off in a community college or in some kind of trade school, where the sole focus is upon training rather than upon education. Training in any of the sciences or trades prepares us for the marketplace. Education prepares us for life. There is a difference. If life, relationships, spirituality, politics, psychological and emotional wellness,

ethics, language & expression, historical perspective, culture, faith and meaning do not interest you at all, then I think you should really investigate training programs. No university is necessarily concerned about completeness, about meaning, about the intellectual maturity and depth that human beings need in order to live well.

When Penn State sends a graduate into the marketplace, it is more accurately sending him or her into the sea of life, with all of its vicissitudes and difficult choices. To send him or her with little or no preparation is downright irresponsible, and so we in the Liberal Arts strive to equip our students with the essential tools for living a thoughtful and meaningful life, which is something I wish for you and for every one of my students.

I am sorry that your performance was poor in the first two quizzes; had you asked for assistance, I would have gladly given it to you.

Regards,

Timothy J. Gianotti
Assistant Professor of Religious Studies & History.

Class of 1989

(Class Correspondent: Coni Rich, 9400 Atlantic Ave., Apt. 206, Margate, NJ 08402)
Added by the PLS Office:

Jim Harrington writes, "I defended my dissertation at UIC in August and immediately moved to Portland, ME to start a tenure-track job at St. Joseph's College of Maine as in the philosophy department. I am currently teaching 5 sections of 4 courses (Philosophy of Human Nature, Ethics, Logic and the Senior Seminar). It is keeping me more busy than I could have imagined when I was teaching one course per term with no committee work in grad. school. However, the students seem to be generally interested in learning, if not quite to the general quality of ND students (let alone PLSers.) That means that despite the adjustment problems, I am enjoying myself in kind of

a strange way. In between class preparations, I am writing a book review for the journal *Ethics* and trying to pull a few papers out of my dissertation." Jim's home address is 273 State St., #5, College of Maine, Portland, ME 04101 (207) 775-2573. His work address is 278 Whites Bridge Road, Standish, ME 04084-5263 (207) 893-7922 and e-mail: JHARRING@SJCME.EDU.

Michelle Rickerby (Lynch) is a child psychiatrist. She writes, "Just finished my residency training . . . finally! I decided to stay on at Brown as clinical faculty with hopes of combining clinical and academic pursuits. Would love to show anyone around Providence!!!" Michelle's address is 623 Angell St., Providence, RI 02906 and e-mail: michelle_rickerby@brown.edu.

Class of 1990

(Class Correspondent: Barbara Martin, 2709 Mildred Apt. 3A, Chicago, IL 60614)

Added by the PLS Office:

Patrick Tuite, his wife Aimee, and their children Lauren, Katherine McClain, and Finnian recently moved from Wisconsin to Michigan. Patrick has finished all but his dissertation in the Department of Theatre at the University of Wisconsin, and is now teaching at Notre Dame. His courses are listed in the Department of Film, Television and Theatre, Anthropology, and Irish Studies. Patrick and his family can be contacted at 1028 Tomahawk Drive, Niles MI 49120. You can also e-mail at Patrick.Tuite.3@nd.edu.

Class of 1991

(Class correspondent: Ann Mariani, 4210 Hickory Hill Blvd., Titusville, FL 32780)

Class of 1993

(Class correspondent: Anthony Valle, 147-55 6 Ave., Whitestone, NY 11357)

Anthony Valle encourages graduates of the PLS class of 1993 to update their fellow classmates on their current whereabouts. Mail a brief note to either the PLS office (*Programma*, Pro-

gram of Liberal Studies, 215 O'Shaughnessy Hall, Notre Dame, IN 46556) or to Anthony Valley, 147-55 6th Ave., Whitestone, NY 11357.

Molly (Marostica) Smith is teaching spanish, U.S. government, A.P. U.S. history, and current events, at a small school in St. Petersburg, Florida. Her A.P. students are required to read Virginia Woolf, Adam Smith, Alexis de Tocqueville, and Thomas Jefferson.

She and her husband Glenn are expecting their first baby in February. Molly's address is 2950 Burlington Avenue N., St. Petersburg, FL 33713.

Class of 1994

Added by the PLS Office:

Jennifer Guerin who has been in service work for much of the last four years since she graduated will enter Georgetown's graduate school in a special program in English aimed at expertise in teaching writing.

Class of 1996

(Class Correspondent: Stacy Mosesso, c/o Notre Dame Law School, University of Notre Dame, Notre Dame, IN 46556
e-mail: Mosesso.1@nd.edu)

Stacy Mosesso writes, "Probably Law School—**Kate Crisham** at Georgetown, **Jaime Haigh** and myself at Notre Dame. **Sean McMurrugh** at Loyola in Chicago. ACE is lucky to have **Cort Peters**, **Dave Sullivan**, **Kelly Cox**, **Erik Goldschmidt**, and **Bridget Barry**. **Susan Barnidge** works for Ernst & Young. **Jennifer de los Reyes** is studying education at I.U. I heard that **Matt Madden** is working in Ecuador, but have not yet corroborated that story.

"For those of you not mentioned, please update me, I would love to hear what you are doing. Hope to see you next football season."
Added by the PLS Office:

Helen Dieteman writes, "After a year in France and now a year working in Boston, I decided to go back to my studies. I miss the challenge!! I really miss PLS. I love trying to explain my undergraduate experience to people

who don't know what a Great Books program is. I inevitably get the question, "So, what's the greatest book you have ever read?" (My answer is always the same: Plato's *Symposium*, in my humble opinion, thank you very much!) I hate to admit how sadly devoted I am to those books but here's a great example. While I was in Dijon as a Fulbright teaching assistant, my parents decided to move. All my books and papers from ND were packed away and I only recently discovered them. My family was planning a trip to Boston to visit me and asked if I needed anything from the homestead in Pennsylvania. I promptly faxed my mother a list of the books that I so desperately missed. Unfortunately for me, they flew up here and couldn't bring anything that heavy with them! Let me say that Christmas will be quite a homecoming for me this year!"

Class of 1997

(Class Correspondent: Brien Flanagan, e-mail at bflan@globalcommunicators.com)

Brien Flanagan writes, "...after failing in his attempts to become a White House intern he is moving to Guatemala to harvest coffee.

"**Patrick Coolican** is living in Chicago working as an editor at a glue and adhesives trade magazine.

"**Meghan McCarthy** is a law student in New York (I think Fordham).

"**Jessica Flynn** is living in San Francisco.

"**Steve Myers** is a newspaper reporter in West Virginia—keeping track of their tumultuous economy.

"**Amanda Martin** works with NBC in Charlottesville—**Katie Couric** meets **Barbra Walters**.

"**Emily Dodds** has returned from a year in Namibia and is attempting to re-acclimate to our materialistic society.

"**Lauren Stein** is married!

"**Carlene Costello** is at graduate school at Catholic University studying to be a social worker and has a nose ring."

After spending six happy months of smok-

ing and drinking—and sometimes even working—in London pubs, **Jeff Speaks** has resumed his academic studies and is now embarked upon a Ph.D. in Philosophy at Princeton University. Though the workload is demanding, he is glad once again to be staying up to the wee small hours of the morning exploring the profundities of metaphysics and figuring out the meaning of life, the universe and everything. He may be contacted at jjspeaks@princeton.edu

Class of 1998

(Class Correspondents: Katie Bagley, 520 Valley Road, Charlottesville, VA 22903-3217 (804) 295-3349, e-mail at ksb5j@virginia.edu, and Bryce Seki, 77 River St. Apt. 10, Hoboken, NJ 07030, (201) 659-6870, e-mail at bseki@usa.dentsu.com)

Bryce Seki writes, "Hello from a newly -made 'New Yorker Bryce.' I moved out here from Los Angeles to take a job with an advertising agency. I'm starting as an assistant to the senior vice president and am slowly learning the business. New York is a wonderful town. So full of culture and excitement. It is a festival for the senses, especially harsh on the nose sometimes. All joking aside it is all I wanted; a fast paced, in your face kind of place that can't help from stimulating the soul. Just recently I ran into a poet, Bob Holman, who was one of the guest readers the year I worked on the Sophomore Literary festival. He was doing a reading in Bryant Park and I just happened to recognize the poetry (and they say this is a big city). I went up to him and had a great conversation about poetry. He remembered me as 'one of those Notre Dame kids.' I guess this Notre Dame thing's with you the rest of your life. In case you were wondering here is a little update on some of us recently graduated PLS'ers.

"**Kathleen McCann** is working in Los Angeles. I had the distinct pleasure of showing her around "my" city before I left for New York.

"**Kelly Gleason** whom I talk to every day (my best friend) is teaching in literature at a

private school in Santa Barbara. She still plans to go to Scotland next year for graduate school in underwater archaeology. Kelly came out to visit NY with **Laura Zawadski**. Laura is at the University of Wisconsin, studying French stuff and reportedly taking a few Belly Dancing classes (I am not joking) (oh how different than at ND).

"**Bill Toth** is working in advertising in New York. I think he's selling air time. Bill (New Jersey, chillin like a villain), **Rob Sieland** (working his tail off at Soros in NY) and I met up along with **John Schoenig** who was back in Long Island on break from ACE (John says teaching is tough but very rewarding.) We had a great time together ruminating on Hegel, Heidegger, Heraclitus, Herodotus, and Handel (the five H's). In actuality...we drank the nectar of the gods (beer), stomped around NYC, and were anything but intellectual...or coherent.

"I think **Michelle Annunziata** is also in NY though I haven't been in touch with her yet.

Aaron Dunn was up in New York as well over the Holidays. He is busy at KU Medical School doing his best Galen impersonation with all of the cadavers. It was good to see the guy; we hung out on New Years Eve.

Also in Kansas City is **Clare Murphy** who is doing some Catholic service project with migrant workers. Clare seems to be doing well; she and Aaron hang out a lot.

Christina Grace is up in Boston, working for some financial group and having a great time.

I hear **Shane Ortega** is in San Diego doing motivational speaking or something like that. Look for his infomercial to pop up on TV soon (just kidding).

The other half of that dynamic duo, **John Haigh**, is in Ireland, doing some project there.

As for myself, I am still working the advertising gig, enjoying New York, and contemplating writing some pop culture infested screenplay or television show, in order to marry a super model. (I'm not that shallow.)

**REVISITING THE CLASSICS:
SUMMER SYMPOSIUM IN THE GREAT BOOKS**

June 28-July 2, 1999

**Program of Liberal Studies
University of Notre Dame**

Alumni/ae, their families, and others interested in Great Books education are invited to campus for a week of conversation, exploration, and renewal. Two classes each morning, of 90 minutes each, will provide ample time for intellectual exchange. Two evening programs, in music and science, will help round out the program. In addition, there will be social gatherings, opportunities for a group outing to a Silver Hawks (South Bend's Single A baseball team) game, as well as afternoon free time for exploring South Bend. We welcome suggestions on activities or outings.

All sessions will be led by experienced regular faculty of the Program of Liberal Studies. They will not run concurrently, so that participants may attend all if they wish.

Session Lineup (subject to change)

Frederick Crosson (5-day seminar) on Dostoevsky's *Brothers Karamazov*. Professor Crosson is President of the national Phi Beta Kappa association, former Dean of the College, winner of the College's highest award for teaching (the Father Sheedy Award), and Cavanaugh Chair in the Humanities Emeritus.

Nicholas Ayo (1 session) on Gerard Manley Hopkins

Edward Cronin (1 session) on Joyce's "The Dead"

Felicitas Munzel (1 session) on Lessing's *Nathan the Wise*

Walter Nicgorski (1 session) on Tocqueville's *Democracy in America*

Phillip Sloan (1 session) on Galileo

Michael Crowe (1 evening) of hands-on astronomy

Edmund Goehring (1 evening) on Mozartean opera

HOUSING

Housing for participants and their families will be available very inexpensively at Alumni Family Hall. Those staying there will have access to daytime programs for children (5-12 years old) offered free by the Alumni Family Hall. Last year's rates were \$25/night or \$125/week (+ tax) for two adults. Extra room for two children available for \$10/night or \$150/week (+ tax) for two rooms. Deposit of \$25 can be sent directly Alumni Family Hall, University of Notre Dame, Alumni Council, 100 Eck Center, Notre Dame, IN 46556. If you have questions about the Alumni Family Hall, you may call Marilyn White toll free at 1 888 258 6347 or fax her at 219 631-7902.

For those wishing more comfortable (and air-conditioned) lodging, we have reserved rooms at the Jamison Inn, adjacent to campus, at a reduced rate of \$65/night, \$10 extra (+ tax) for second adult, children no extra charge. The Jamison offers a free, full breakfast each morning, a hospitality hour on weekday evenings, and an exercise room. All rooms have refrigerators, microwaves, and wet bars. Please let us know whether you would like us to make a reservation at the Jamison Inn.

REGISTRATION FEE

Check should be made out to "Program of Liberal Studies" for \$300.00 (individual) or \$400.00 (per couple).

Name _____ Class _____

Address _____

City _____ State _____ Zip Code _____

Home phone _____ Work phone _____

Number of participants _____

Names _____

Number of children _____

Names and Ages _____

Housing requests Alumni Family Hall (Indicate nights you want reserved)

Jamison Inn (Indicate nights you want reserved)

I will make my own arrangements elsewhere.

THE FIFTIETH ANNIVERSARY OF THE PROGRAM OF LIBERAL STUDIES

A Request to Graduates

Michael Crowe

The Program of Liberal Studies (originally called General Program of Liberal Studies) opened its doors for the first time for the academic year 1950-1951, and the academic year 2000-2001 has been designated as the year for the celebration of that event. Father Nicholas Ayo, C.S.C., and Professor Michael Crowe are serving as co-chairs for the arrangements for this celebration.

One special feature of the celebration will be a major effort to draw together information on the history of PLS over its first half-century. To that end, each of the chairs of PLS has been asked to prepare an essay discussing its developments during his years of service. The plan is to present these reflections at a special gathering of alums, faculty, and students immediately following the June 2000 Alumni/ae Reunion. These essays will then be published in a special issue of *Programma*.

Request to Graduates

Each of the chairs will be helped in preparing the historical essay by having persons who graduated during that chairmanship send in reminiscences, recollections, and reflections on their experiences. To aid in this effort, the names of the chairs and the period of service for each are given below:

1950-1961	Otto Bird
1961-1967	Frederick Crosson
1967-1973	Michael Crowe
1973-1979	John Lyon
1979-1985	Walter Nicgorski
1985-1992	Phillip Sloan
1992-1995	Stephen Fallon
1995-	Clark Power

Your letter to the person who served as your chair can be sent in all but two cases (Professors Bird and Lyon) to that person at the standard PLS address:

Program of Liberal Studies
University of Notre Dame
Notre Dame, IN 46556

The other addresses are

Professor Otto Bird
17835 Ponader Drive
South Bend, IN 46635

Professor John Lyon
Rt. #1, Box 197
Bayfield, WI 54814

Because the chairs are being asked to prepare a draft of their essay by July of 1999, we encourage you to write in the near future.

Other events are planned as part of the Anniversary Celebration. The most important of these will be a national conference to be held in the spring of 2001. Details will be forthcoming later.

MANY THANKS TO CONTRIBUTORS

Contributions Received at the PLS Office for Support of *Programma* and the Program of Liberal Studies since the Last Issue

Contributions to the University Designated for PLS since the Last Issue

Richard D. Allega
Ned A. Buchbinder
Patricia A. Fox
Gilberto M. Marxuach
Mary Schmidtlein Rhodes
Thomas W. Stach
Pamela A. Weber

Contributions to the Otto A. Bird Fund

Peter R. Frank
Robert L. Jones, Jr.
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David Nield
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Contributions to the William Burke Memorial Book Fund

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Contributions to the Edward J. Cronin Fund

Peter R. Frank
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Andrew P. Panelli
Mark P. Sullivan

Contributions to the Willis D. Nutting Fund

Thomas Livingston

Contributions to the Stephen Rogers Memorial Fund

Elizabeth Carbone Schroeder
Elizabeth L. Lyon
Patrick Schroeder

Books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. . . . A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life.

John Milton